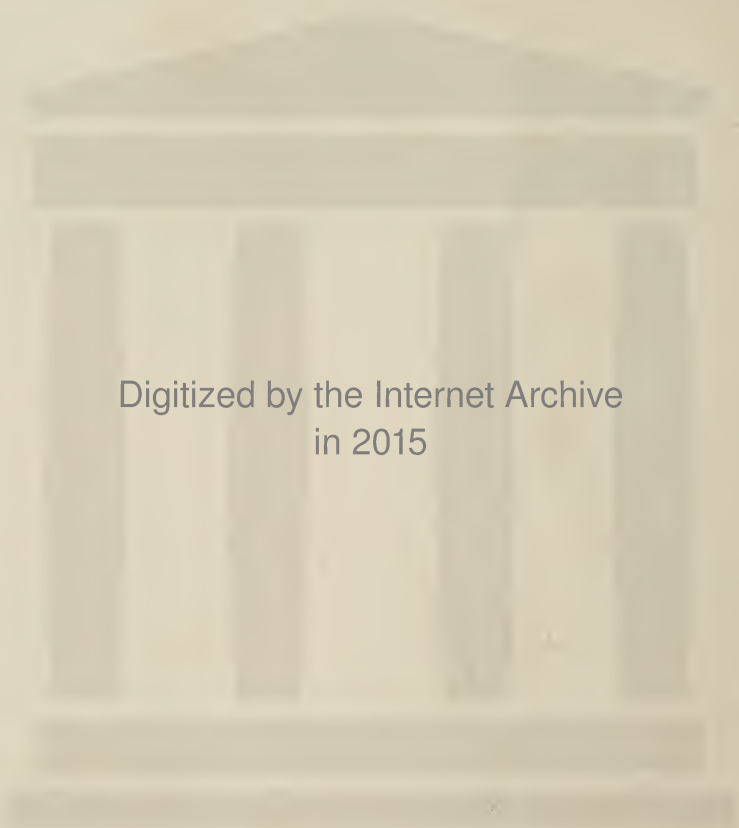




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MISSION PREMISES AT VAN, WITH CHURCH AND WINDMILL. (See page 203.)

Life and Light

Vol. XXXVII

MAY, 1907

No. 5

LOOK AT THE WRAPPER. Though all of us prefer the old way, considerations of economy constrain us to send the magazines folded, in wrappers addressed by stencil to individual subscribers. It is natural to throw the wrapper into the waste basket, but first be sure that it has no message for you. It gives the date to which you have paid the subscription, and to take notice may save you an unpleasant reminder later.

A DISTRESSING ACCIDENT. A late letter from North China brings sad tidings of a calamity that has come to a most efficient and greatly beloved missionary physician. On Tuesday, the nineteenth, Mrs. Perkins, of Pao-ting-fu, fell by some accident from the platform of a train after it had started, and the cars passed over and crushed both her limbs so that amputation below the knee was necessary; the last word from her was that she was doing as well as they could hope. They have several skillful physicians and surgeons as well as trained nurses in Pao-ting-fu, so we know Mrs. Perkins will have every care.

HIGH PRICES IN MISSION FIELDS. All of us who have anything to do with buying supplies know that prices have greatly advanced in the last few years. Those who live on a salary or other fixed income realize, sometimes painfully, that our money does not go so far as it used to do. We must do without one thing and another; sometimes we even feel that we must curtail our giving. Have you thought how this affects the missionaries? The same condition of high prices prevails in many parts of the foreign field. The missionary's salary is planned only to meet living expenses, and when prices advance one third or one half, then what? The possible margin is at best very narrow; do we want them to be crowded down below the comfort line, the health line? In Mexico the country is passing through a financial change, and the purchasing power of a salary is much diminished—an increase is imperative. In Japan high prices prevail since the war, and our workers are hard pressed to live within their income. The terrible famine in North China has carried up the price of

food stuffs all over the empire, and so on. Again and again the letters tell of our missionaries making up a deficit from their slender means. They cannot send their pupils away to neglect and sin and starvation. Who of us will for weeks go without one meal a day, as do many in our mission schools, that we may help those in need? We need not do that; if we will give of our abundance the need will be met. If for one month we should give to our missions the cost of our superfluities, the treasury would be fuller than ever before. Will you do as you would be done by in this matter?

EARTHQUAKE AT BITLIS. The cable brings us word of a terrible earthquake at Bitlis on March 29, the worst for forty years in that often shaken country. More than three hundred houses have fallen and many more seriously injured. While many persons were wounded no serious loss of life is reported. The climate is severe, and snow still very deep, so that much suffering is inevitable. The people are poor and outside help is needed.

THE LAYMEN'S MISSIONARY MOVEMENT. Quite too long has the chief care of arousing and sustaining missionary interest in our churches been left in the hands of women. In many places some women have done their utmost devotedly, but the great work can never go on as it should till all church members, men and women together, see their privilege, and respond to the call of the Master. In November last a new movement was begun with this purpose, to draw the men of our churches into a close and vital interest in missions. A commission is forming to send influential men at their own expense to investigate the needs and the work on mission fields, and twenty-nine have already gone on this errand, and others are to follow. We must expect a great increase of missionary zeal when these men come back to tell their stories to the churches at home.

A MOTHER IN ISRAEL. "Mother" Castle, one of the few early missionaries to the Sandwich Islands who have lived over into the twentieth century, passed away at her beautiful home, Punuhonua (House of Refuge), on the heights overlooking Manoa Valley, just beyond the city of Honolulu, March 13, at the age of eighty-eight.

Mary Tenney Castle was married at her father's home in Plainfield, N. Y., in 1842, and sailed immediately for Honolulu, returning but once to the mainland and that thirty years ago. Sixty-five years of fruitful service have been given by this "Mother" in Israel, with devotion and generosity, to bless her large family, her neighbors of every race in the islands, as well also a multitude in lands afar.

It was a pleasure long to be cherished in memory, to draw up chairs in a little circle about Mother Castle and hear her talk of matters concerning the American Board. Advanced in years even then, and somewhat enfeebled, her mind was strong to grasp the needs and the problems, her heart as consecrated as when she laid it upon the altar of God in her youth.

The Home for Children and the Henry and Dorothy Castle Memorial Kindergarten stand side by side to witness in a practical, daily service to the mother's thought for little ones. New buildings are now rising at Punuhonua which will evidence her warm interest in Oahu College. The Hawaiian Woman's Board will mourn this loss, and the cause of missions everywhere has lost a friend. ". . . like a tree planted by the waters . . . its leaf shall be green . . . neither shall cease from yielding fruit."

M. L. D.

THE TREASURY. The contributions between February 18 and March 18 for our regular pledged work were \$6,602.68, a gain of \$828.97 over similar gifts in the corresponding month of 1906. This makes an advance in the first five months of our year of \$1,552.35, an encouraging record. Even this, however, if the same proportion goes through the year, will not quite bring us to the mark we have set for ourselves to raise \$120,000 in contributions for the work now in hand. In many places doors are wide open for advance, but that is not possible, nor can present work be maintained with a dollar less than this sum.

CHILDREN'S RALLIES. Many Branches have a pleasant custom of a "field day" for missions in the spring when the day is given to the children, and to deepening their interest. It is a profitable habit, though involving much labor. The spring gathering in Berkeley Temple in Boston, to be held this year on May 4, always draws in hundreds of the coming men and women, and is full of promise.

SEMIANNUAL MEETING. To take note of progress, to refresh ourselves by the way, and to provoke one another unto love and good works, are the objects of our semiannual meeting, to assemble on May 21 in Winchester, Mass. It will surely be full of interest and help, and you will be glad to be there. The annual meeting will assemble in Worcester, November 13 and 14.

INTERNATIONAL MISSIONARY UNION. The twenty-fourth annual meeting of this organization will convene at Clifton Sprigs, N. Y., June 5-11, 1907. The general purpose of the gathering is "acquaintance and exchange of ideas, with a broadening of individual horizon, and co-ordination of forces all along the firing line." "Through the hospitality of the

sanitarium and the village, free entertainment is provided for all past and present foreign missionaries, and for actual appointees." Anyone interested in foreign missions would gain much from these meetings, which are all open to the public, and from the personal conversations with the members of the union. All inquiries for programs and information should be addressed to Mrs. H. J. Bostwick, Clifton Springs, N. Y.

THE PHILIPPINES. We have received the booklet published by the Evangelical Union of the Philippines, which gives a good view of the Protestant work in those islands. The union was organized in 1900, and its purpose was the development of mutually helpful relations among the various mission bodies and to avoid unnecessary duplication of effort. It has established definite territory for the fields of each denomination, and has encouraged conjoint preparation of literature, and has sought oneness of aim among the various missionary forces at work on the islands.

The total Protestant membership of the islands is estimated at fifteen thousand, exclusive of ten thousand probationers reported by the Methodist Church. The maps and pictures of the hospitals and educational buildings are most attractive. The missions represented are the Presbyterian, Methodist, Episcopal, Congregational, Baptist, Christian and the Young Men's Christian Association, which has done a large work in the army and navy.

The booklet also gives a directory of the churches in Manila, which will afford tourists an opportunity to see what is being done. Added to these are the offices of the American Bible Society, and the British and Foreign Bible Society.

S. B. C.

HAWAII TO-DAY

BY MRS. O. P. EMERSON

AS one approaches the docks of Honolulu, it is hard to realize the scene of eighty-seven years ago, when Hiram Bingham, the first American missionary to Oahu, landed on the soil. The mountains against the blue sky and fleecy clouds, the valleys and ridges, still have their wonderful color, as light and shade and brilliant rainbows play upon their forest-clad slopes, that can only remind one of rare old French tapestries, in the mingling of the dark green foliage of the koa and lohua trees and the light green of the kukuis; the phantom charm of the more distant Waianae range, the violet-hued summer sea, breaking into white foam against the reefs and headlands, are the same. But instead of a Polynesian village of grass huts, peopled by

an unclothed, primitive race, one now sees a town of 45,000 inhabitants, which plainly shows the stamp of Anglo-Saxon prosperity and ideas.

"The only American colony," Anson Burlingame called the Hawaiian Islands many years ago, and though throughout the islands one is struck, as in few other places, by a happy cosmopolitanism, Christian and American ideals have had the predominating influence, since the American missionaries came to the people they longed to help and made their homes among them. Other strong civilizing influences have been felt, most of all from the English and Scotch colonists, and to only a less degree from the Germans



THE OLD HOME, AT WAIALUA, HAWAIIAN ISLANDS, OF JOHN AND URSULA EMERSON
MISSIONARIES OF THE AMERICAN BOARD, 1831-1888

and a few Scandinavians, who came seeking commercial or industrial openings or advantages of climate. The French Roman Catholic missionaries have also had their influence, with a considerable following, and the Mormons have entered the field with disastrous effect. There is also the strong impress of the Portuguese and Chinese elements, and of the thousands of Japanese, who constitute almost half of the entire population of the islands, recently estimated as about one hundred and fifty thousand. These came first in any considerable numbers as plantation laborers, and from their ranks have come domestic servants and many small farmers, shopkeepers and mechanics.

All these people share the home of the Polynesian Hawaiians, who, now that they have become accustomed to being a territory of the United States, are trying to take their places as American citizens. Our greatest duty is to help these responsive, but too easily influenced people, in their effort to stand side by side with those of great world civilizations—American, European, Chinese and Japanese. They have their qualities of graciousness, kindness, dignity and repose, their inheritance of fine, strong, daring physique, which the world cannot spare. Whether their blood is kept in



JOHN KAUHANE

A distinguished Hawaiian—statesman, preacher and pastor

pure Hawaiian strains, or, mingled as in some instances, with that of another race, goes towards the making of a new people, as one finds, for example, in the promising children of Hawaiian mothers and Chinese fathers, we must see to it that they have every chance and encouragement in this their only home; we must never forget that instead of an inheritance of a civilization hundreds or thousands of years old, it is barely eighty years since their language became a written one; we must try to realize the bad influences as well as the good that contact with the outside world has brought to them, the rapid changes of environment and standards they have been called upon to meet; we must judge them by their own advance, and forgive them seventy times seven. The pathos of Hawaii is that not only must the

native Hawaiian develop while trying to hold his own among strange and strong civilizations, he must at the same time see his native language slipping away from him and learn most of his lessons in a foreign tongue. It is right, for many reasons, that English should be the medium of secular education on this American soil, but those who are to teach the religious thought of to-day to this still primitive, dependent people, must learn their mother-tongue if they would understand and most effectively help them, and carry to their hearts lessons and truth only too hard for any of us to grasp

and learn in the spirit and words of the language we learn from our parents. As we approach the shores of Hawaii we also see extensive areas of vivid green on the plains and slopes of the foothills, and near by them great mills, where the early missionaries saw only arid, lonely stretches. These are the great sugar plantations, which testify to the enterprise and persistence, often after repeated discouragements, of the white citizens of the last fifty years. These contribute most of the wealth of the islands, 400,000 tons of sugar worth \$30,000,000 having been produced and exported last year. One of the earliest plantations was started by Father Bond, a graduate of Bowdoin College, and one of the most earnest and consecrated of the early missionaries, in his endeavor to organize a suitable industry for the natives, and the credit of thus developing latent resources of the soil is largely due to sons of the sturdy missionary stock.

It is an interesting fact that in Hawaii the Oriental race lives in harmony with the Polynesian, Teutonic and Latin races. There seems to be a "live and let live" principle, and an atmosphere of mutual consideration. It may not be good for the easy-going native to lease his land to the industrious Chinaman and fall back on the labor of the latter for much of his support, as is frequently the case; but both seem satisfied with the arrangement, and there are indications that either propinquity or necessity is stimulating the Hawaiian to greater industry, while the faces of many of the Chinese show tranquil content and good living one seldom sees on the mainland. Each race seems to fill a need.

Among these various races, the people of American, British or Northern European stock lead, though they number only eight or ten thousand. Though the territorial legislature is largely composed of natives and half-whites, they are strongly influenced by white sentiment, and are now led by Governor Carter, the grandson of Dr. Judd, of missionary fame, and son of Henry A. P. Carter, for many years Hawaii's able diplomat at Washington.



TARO
(*Arum Esculentum*). The staple food of
Hawaiians

Churches and schools, mercantile houses and banks, the Board of Health, which wards off from the mainland epidemics that threaten to invade it from Asia, the Board of Education, Board of Trade and Chamber of Commerce,



A GROUP OF CHINESE CALLERS

are all active and Christian missions, which are greatly needed, are being vigorously carried on by various denominations to those of all races. The Congregational missionary body, which naturally leads in this work, is the Hawaiian Evangelical Association, which began as the yearly meetings of the missionaries of the American Board; and through an active executive board has steadily extended its missions. It helps to support industrial schools and settlement work as well as churches; and now that Hawaii is a territory of the

United States, and certain support formerly given by the American Board of Foreign Missions has been withdrawn, it receives needed assistance from the American Missionary Association. It is ably seconded by the Woman's Board of Missions for the Pacific Islands.

This small, unique and charming American territory, isolated from the great world,

yet connected by easy traveling facilities, and as is often said, at the crossroads of the Pacific, five thousand miles away from New England, to which,



DISTRICT SCHOOL, PAUWELA, MAUI



FIVE HAPPY RACES IN THE HONOLULU KINDERGARTENS
Portuguese, Hawaiian, Japanese, Anglo-Saxon, Chinese

however, many of its citizens look as the homeland, and in whose colleges and universities many of its best young men and women are educated, is studying its problems as we study ours, and working them out with conscientious intelligence. It is the part of the older states of the Union to greet their sister territory with sympathy, and with aid, it may be, and to extend to her a warm grasp of the hand.

EARLY LETTERS FROM HAWAII

In the group of missionaries who went in 1819 to the Sandwich Islands were Rev. Asa Thurston and his wife, Lucy Goodale Thurston. Mrs. Thurston held an able pen, and some of her correspondents preserved her letters as treasures. The editor had recently the privilege of reading a few of these cherished papers, now more than eighty years old, and most interesting they are. Though largely too personal and intimate for publication, we venture to make some characteristic excerpts:—

OF all the trials incident to missionary life, the responsibility of training up children and of making provision for their virtue and usefulness when they pass from under the ever-watchful eye of parents is, comparatively speaking, the only thing worthy of being named.

Of the children of our Sandwich Island Mission, twenty-one have been transplanted to civilized and enlightened countries. Of the seven families who first visited these islands, we are the only ones but what have now a child in America. Our children are still spared to us and we to this dark region. When my thoughts turn to their future prospects in life, a darkness visible seems to brood over their path. But hush, my anxious heart, it is mine to perform present duties and cast my cares upon Him that is mighty.

Mr. Thurston is wholly devoted to the natives; preaching, translating, teaching a singing school, and receiving unnumbered calls from those who desire to be led in the way of life everlasting. My duties are of a more domestic character. I am the housekeeper, the mother, and the preceptress. What time can be redeemed from these family duties is devoted to our native females. Twenty-six hundred have been gathered into our Kai-

lua Female Moral Association. This society is in a very flourishing state. To exercise a care and discipline and to communicate whatever is lovely and of good report, this society is divided into classes, over whom our most pious and intelligent women are appointed teachers. When the curtains of night are hung out and there is a suspension of maternal and domestic cares, then comes my chosen season to be surrounded with natives. Seven o'clock introduces me to an interesting school composed of this band of teachers. We turn over together the pages of Holy Writ as it issues from the press. The word of God



MRS. LUCY G. THURSTON

is powerful. I bless the Being from whom I have obtained help that I live to see its blessed effects on this neglected portion of our race. I have lived to see both sides of the picture. I saw them groping in all the darkness of nature. I beheld them listening with indifference and contempt and long hearing as though they heard not. Man can alone speak to the ear. I looked again and a great energy was transforming their moral characters. These very beings who were once bowing down to stocks of wood and stone and slaves to all the sins which degrade human nature are now sitting at the feet of Jesus, learning and doing his will.

But not to stop to look at the obstacles which must here be surmounted and the difficulties which must be met, let me touch at the encouragements which are found in laboring for this heathen people. Three years have not yet elapsed since the messengers of salvation reached these shores, and seven

months since from stammering lips they have regularly heard the character and laws of God proclaimed in their own language. Now on these benighted shores a Sabbath has begun to dawn, a church consecrated to the worship of Jehovah has been erected; at time of worship its walls are crowded with the tawny inhabitants of the land, bearing with them the appendages of loyalty and power. All the principal chiefs of the nation without exception listen and express their approbation to the word preached—desire to have their people instructed, more stations taken and more missionaries come to their aid. And it is to them, under God, that we look for a new stamp to be given to the state of things throughout these islands. Within a few weeks three of their dead have been interred in a Christian manner. The first burial was the king's sister. For the deceased there was the coffin, the cap, the shroud, and the grave. The royal family, their connections and attendants assumed the sable badges of mourning, and walked in procession to the church and from the church to the grave. The practice for chiefs and chiefesses to wear an American dress is becoming common, and the fashion so late adopted of bonnets for females is fast increasing.

My own little Persis Goodale, now seventeen months old, comes and reclines upon me as I write. While I look on her with all the feelings of maternal love I turn my thoughts to your dear little ones. Privileged babies! They have found a birth in a Christian country. Teach them to feel and pray for those who are rising up among the wretched and degraded heathen. And tell them, too, of the children of the poor heathen, how that naked and hungry, neglected and diseased, they die, while there is none to save, to pity or to weep for them.

MISSIONARY LIFE AND WORK IN EASTERN TURKEY

BY MRS. GEORGE C. RAYNOLDS, VAN

(Written in response to a request from the Editor for information as to the work of married women. See frontispiece)

IN the first place I am a home-maker, and just now I have almost new servants in the shape of two orphan children under twenty years of age. These sorely try my patience many times by their carelessness and childishness, but this is one form of missionary work. My former servants have gone to make American citizens.

After speaking of inevitable and useful social work among Americans and Europeans, Mrs. Reynolds goes on:—

Next, there is a good deal of social work among our Protestant community, for we Turkish missionaries live under a running fire of criticism,

and we feel the need of knowing and being known more perfectly by our Armenian Christians, as well as of showing them how to meet socially in a way to help and uplift one another. This winter we are having a reception once in two weeks on Friday evenings for the members of our First or Garden Church. This meets by turn in one of our four homes, and from twenty-five to fifty come. We serve two or three cups of tea to all, and as none of us have cups or chairs enough to serve such a company, some time goes in needed preparations. When a holiday occurs we expect to have the reception sometimes in the daytime, and invite all the members of the households of these church members. Then, too, we invite groups of five to ten to our tables, asking the women with the men.

When I left in August, 1905, I purposed to keep mostly out of the orphan work on my return, that I might give my time to more direct missionary work such as house to house visitation, village work, etc., but the death of Miss Patrunky last January left the girls in the care of a sister who knows but little Armenian, and her associate came out when we returned and still knows but a few words of the language, so it seemed necessary for me, at least this year, to take charge of the girls' school in the orphanage and to give two singing lessons each week. In Miss McLaren's absence I also give two lessons a week in physiology in the girls' high school. I also have charge of the rug work among the orphan girls, viz, the making of the Turkish rug. Here I do all the designing and superintend all the coloring and putting of rugs on the looms and letting them down. With regard to this, I feel a good deal of hesitancy as to whether I ought to keep it up, but it is a native industry, and I have done it hoping it would help the girls to work and be sometime a means of earning their support. Work-industries are the great need of the country.

I have a large number of calls from people wanting help (here comes one just now who will take at least fifteen minutes of my time). The poor in general are not allowed to come to our houses to beg, but the married orphan boys and girls, the neighbors, "my poor," and scores of others who slip in when the gatekeeper is called away or is napping, get in, and an almost continual rap, rap at my sitting room door is heard all day. They need everything, from a place in which to stay down to a breast pump or patches. The country is in an awful condition, and worse this year than it has ever been before, because everything is exhausted by the ten years of robbery, wear and tear which have preceded. The old clothes and beds are worn out by constant use—everything salable has been sold. Bread is now, November 16, three times its usual price, and how famine is to be avoided before spring we do not see. The cereal crops were a failure this

year from rust and smut and failure of last rains. We feel we cannot make a general appeal for help again. A Swiss friend here this summer gave me twenty-five Turkish pounds to help me in my work among the poor and I have expended nearly half of it in wheat, which I have given to thirty-five poor families whose circumstances I know, and I was planning to buy between one thousand and two thousand pounds of potatoes, but it is only a drop in the bucket. There is nothing I pray for more than for grace to be a Christian in dealing with these poor, many of whom are ungrateful. It is so hard to know who are most needy. Only this morning I was told there was work enough on these premises to be given out if I only had a mind to give it. I pardon much on the ground that it is the ferocity of the hungry wolf.

I want to give as much time as I can command to house to house visitation, for every Armenian door is open to us. The last month I could make only eight calls, but as the autumn work is now so nearly done, I expect to accomplish more in these winter months. You know I cannot do as you good people do: viz., say to my grocer, "Please send me a barrel of flour, ten pounds of cooking butter or lard, and a bushel of potatoes," and have the same in my house before evening. It is often a month from the time I say to my servant, "You must buy, as soon as you can find it, eight bushels of wheat for our next year's flour," before the flour comes into my house and then it is not bolted or sifted.

Another work I would like to do is visiting the near villages and spending a few days in each. In many of these we have married orphan girls who need our sympathy and advice, and their homes are a good center from which to reach the women. My classes in the school are some hindrance to this work, and at sixty-seven I cannot so well do it in winter, but I hope for occasional trips. Of course I am present at all the regular church meetings both for males and females, often leading the latter, and once in two weeks I go into the old city to a meeting among the women of the Second Church, and often on that day call at the houses. I have a Sunday school class of Protestant boys from thirteen to eighteen years of age, and these usually spend one hour or more with me in the week socially—sometimes a meeting, at which they are encouraged to talk as well as pray—sometimes games or conversation in English, or anything to interest them.

You may be interested in an unusual case which has taken some time as well as thought this past week. A man in this city who was hard up for a living forced his wife into a life of shame, especially in connection with Turkish soldiers and officers and their house is near large Turkish barracks.

They have one daughter, now a girl fourteen years of age. Before I went to Europe I was importuned to take her to our premises in some capacity and to feed her. It did not seem possible to do it. She is not an orphan, our homes are full of poor girls for all the work we can find, and there is some risk in taking in a girl brought up under such circumstances. I especially committed her to the priests of her neighborhood, and I think they have had some watch over her. Two weeks ago the request was renewed, always with this conclusion, "You will deliver a soul from death." The danger is twofold. The father may betray her into sin or the Turks may take her unawares and force her into it. The girl is spoken of as a quiet, modest girl, and very anxious to get away from her home, and her mother, I think, is really anxious to have her in a place of safety. I now have an orphan girl, eighteen perhaps, who is a Christian, who is working and sleeping in the rug room, and I can put this girl in with her, both to work and sleep, and if she develops well she may be of use to me. Her mother promises a bed and her clothes, and I have concluded to assume the expense of her food, and to give her a trial.

THE NEW WOMAN IN MISSIONARY FIELDS

A WOMAN'S CONFERENCE IN WEST AFRICA

AN interesting leaflet, printed by the native lads at Bailundu, gives us the report of the Woman's Conference of West African Mission, held for three days last June. Many native women, some coming several days' journey, gathered with the missionary women to talk over everything in their work and to plan for another year. Meetings were conducted in both the English and native languages, and in the latter the native women spoke with much dignity and effect. The Bible women told of their advantages for their work; their knowledge of the language, the habits and the thought of the people; the great need of the women who have not the gospel; and of the children; and of the blessing that comes to the workers themselves. They have difficulties also; the care of their families and their fields leaves them little time; many village women are quite indifferent to spiritual matters, and their customs are opposed to the gospel, while the influence of the Portuguese government is decidedly hostile. Where it is possible they meet to pray before starting out on their work, and in many places they find much to encourage.

WOMEN OF INDIA

One of our most interesting exchanges is the *Indian Ladies' Magazine*, a monthly journal conducted in the interests of the women of India and published in Madras. Though it is printed in English, the editor and many of the contributors are Indian women, and articles of marked ability frequently appear in its pages. Some space is given each month to telling "What has been done by and for Indian ladies," and in a recent number we find much of interest. Sixteen Parsi women have just passed the entrance examinations to Bombay University and another has received a diploma as physician. Four have just graduated, one of them being an engineer, and we find the names of four others who are studying respectively in London, Oxford, Edinburgh and Paris. The girls' high schools of Bombay have an athletic association and girls are urged to join it, "to avoid the early wreckage we see so often nowadays. A contest with their European sisters ought to inspire in them that exhilarating passion for sports and physical exercises on which the preservation of beauty largely depends."

At Delhi a memorial for Queen Victoria has taken the form of a medical college for women, the object being to train women doctors and nurses; the building being so designed that patients may keep their *purdah*.

We read also of a school erected at a cost of \$15,000 by local subscriptions "in sacred memory of that august sovereign who was like a mother unto us," whose superintendent is an Indian lady.

Women are holding conferences in which they discuss, freely and with great vigor, questions of education, duties of women, the *purdah* system, early marriage, heredity and the re-establishing high social and political ideals for the country. One speaker said in a stirring address: "I want you to realize that each of you is an indispensable spark in the rekindling of the fire of national life. . . . No one among you is so weak or so small that he is not necessary to the divine scheme of eternal life, no one is so frail, so insignificant that he cannot contribute to the divinity of the world."

 NEED AT TALAS

From Miss Susan W. Orvis:—

I HOPE that Miss Dwight had an opportunity to describe to you more particularly how very crowded we are, and how inconvenient our house is as now arranged. We were obliged to limit the number of pupils and thus our income has been diminished. Expenses this year have been exceedingly high, for flour and fuel have both been high-priced, and this had made a balance on the wrong side of our ledger account in November. Miss Loughridge and I made up the deficit temporarily and we are trying to be very

economical and not have another deficit. I am troubled about it, but we are doing the best we can. It seems hard to limit the bill of fare for boarders and there has been more or less complaint about the food. The problem of fuel is a trying one, also, for the class rooms must be warmed. I spend much time looking after the fires to be sure that no fuel is wasted. You know we have only two regular servants in the school,—a woman to cook and a boy-man to buy our supplies and run errands, carry wood, shovel snow, etc. Both together they receive only one hundred and nineteen dollars a year. We are obliged to hire women a day or two a week to wash and scrub for the school, though the girls do their own washing and a part of the scrubbing.



SEWING SOCIETY IN TALAS

If any Sunday school or Christian Endeavor Society would like to send us a supply of hymn books (*Gospel Hymns Number 5* or *Number 6*, or the *Endeavor Hymnal* would be most acceptable), we should be very grateful indeed. We are trying to increase our library and any good books for girls, of easy language (not colloquial) even though a little old-fashioned, would be a help to us. We often feel the need of picture cards to give out at Christmas or Easter. In some villages the Sunday school picture cards cannot be used, for the Greeks are inclined to think these pictures are to represent the various saints and they kiss them and pray to them. But cards with pictures of flowers, birds, children, etc., are most joyfully received. If you could see the hideous pictures they have on their walls! It often makes me shudder.

FAREWELL TO THE OLD CHAPEL BUILDING OF KOBÉ COLLEGE

Kobe College, under care of the W. B. M. I., rejoices in a new chapel. Miss Charlotte B. De Forest wrote the following poem at the time of its dedication:—

<p>That which our hands have handled, That which our feet have trod, That which our hearts have cherished On their pilgrim way to God. Though it pass from outward vision With the seasons as they roll, Yet is its memory treasured In the storehouse of the soul.</p>	<p>Garments outgrown of childhood, Wineskins rent with new wine, Cast-off shell of the nestling, Bursting bark of the pine, Parts of a world procession Of sacrifice untold, While the ages march unceasing And the new rings out the old.</p>
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O early home of our spirits
Lighting from fields afar,
Thou nurse of our souls' awaking
To greet the morning star,
What though our lips should bring thee
The form of a fond farewell?
Our hearts have long prepared thee
The home where thou shalt dwell.

MISSIONARY LETTERS

MICRONESIA

Ever since the cyclone destroyed our school building on Kusaie in April, 1905, the teachers there have struggled with many difficulties; cramped quarters, confusion, inadequate force of workers, need of many things, uncertainty as to the future have combined to make their work difficult, but they have struggled bravely on. Miss Olin, writing on January 7, 1907, says:—

We are living on in the same way for the present that we have been doing ever since my return, and I see no way of changing it as yet. Our provisions and my boxes sent from Grafton did not arrive on the November steamer, as we had hoped, but, thanks to the rice you sent us, we have had no anxiety about food for the girls. As for ourselves, we would have been very short of some things had not Dr. Rife come here last November, for we told him to find out at Jaluit if our provisions were on board, and if they were not, to send us some things from there. Thus we also have been all right, and have not suffered any need, except of rubbers, of which neither Miss Wilson nor I have a whole pair—a rather serious matter, as for about

six weeks now we have had nearly constant rain, and the paths are in a very bad condition in consequence. I am thinking of making clogs, Japanese style, if nothing comes for us by next steamer.

Until May 23 we had thirteen Gilbert girls and two Gilbert boys. At that time one of the Gilbert girls having become the wife of one of the boys, the three of them left for the Gilberts, and the two boys whom Dr. Rife left to help us came into the school and have remained through the year. In October a small Kusaïen girl was taken into school. All the year we have had twenty-six Marshall girls. Now we have twenty-six Marshall, twelve Gilbert and three Kusaïen girls, forty-one in all, and the two boys.

In spite of inconveniences and a great deal of outdoor work, we have had thirty-six full weeks of school, studying, as in former years, Bible, Bible history, German, English (for the Gilbert girls), physiology, geography, singing, arithmetic and writing. One new study has been taken up, more especially with the older girls,—the books of the “Self and Sex” series for girls. The girls have taken a great interest in the subjects treated, and their questions have revealed the great need for just such instruction as these books give. Many of the more thoughtful ones ask, “Why have we not been told these things before?” and in their letters home have tried to spread the knowledge they have obtained. In German the more advanced students have given satisfaction in the work done, being able to read at sight easy stories.

Much more outdoor work has had to be done by the girls and by Miss Wilson and myself this year than formerly; the young men from the training schools have helped us in the years gone by, but this year we have been alone the greater part of the time. Bananas, sugar cane, sweet potatoes and “iaraj” have been planted and cared for, furnishing much of the food of the school. Sewing and mending has used up the remaining time, but has had to give place to the outdoor work when the weather was suitable.

All through the year we have had the blessing of good health. Had it been otherwise, I do not know what we could possibly have done in our cramped quarters. Only one severe attack of influenza has visited us, when the house was full of coughing and it was impossible to find a quiet place anywhere, day or night. I need not enlarge upon the necessity for new and sufficient quarters. You know our need and I know you will do all you can to provide for it. We can only wait until the way shall be made clear before us. Meanwhile we can do no advanced work, take in no new pupils nor even dispose of any that might be thought undesirable, as there is no room for any more in our present house and no way of getting back and forth to the Marshalls or Gilberts.

CENTRAL TURKEY

Miss Blake, of the girls' seminary in Aintab, helps us to see the present conditions of the school and what their girls do after leaving it:—

If you could see the poor little girls we send out to the villages to struggle against overwhelming odds, and then if you could realize the influence those same poor little girls—really, little girls—have as the most progressive feminine members of the community in which they work, and could know the really good work they do, I am sure you would feel as we do. Sometime, when I have done a little touring, I mean to write up the villages, their work and their schools, and try to give you a vivid picture of the limitations under which those lonely, immature girls must struggle. In the meantime, it is a comfort to feel that your hearts reach out to us even though you cannot give us the help we ask for, and if our requests must be refused, to read the refusal in such sympathetic language.

As to the new building, you say, "I hope you are having your Christmas in it, and are enjoying the degree of comfort that only a new building can give." Thank you for your good wishes, but may I be allowed to remind you that there are some degrees of comfort that a very new building cannot give. I do not intend to enlarge upon that though, for we are so fortunate to have a building at all. Next year, after a few more weeks' work is put on it, in the summer, we will really be shipshape and feel settled. I have been living in Miss Foreman's room while the carpenters were doing some work in mine, and am very glad to move back into my own room, which is plastered so that the wind does not blow in between the bare stones and the window casings. There are some things about the schoolrooms that we are already enjoying very much; for instance, the splendid lighting and our nice, new single desks and chairs for which the Philadelphia Branch paid as a memorial to Miss Mabel Brown. It has been a great comfort also to feel that teachers and pupils have shown a helpful spirit and have made the best of many unfortunate conditions.

We exhibited Mrs. Merrill's famous patented Christmas tree. There are no trees to be obtained for such purposes inside of a day's journey, so we had the carpenter make one. He took a pole, surrounded it at intervals with star-shaped shelves, narrower toward the top, and Mrs. Merrill covered it with green paper and a few scanty cedar twigs. But it looked very gay that night with gilt stars, candles, and candy and oranges for the girls. It has been in great demand. It was used first for our own Christmas gathering at Mrs. Merrill's, when the little Papazians were filled with joy. Then on the Gregorian Christmas eve, Miss Frearson borrowed it for her orphans.

The next night we had it at the school, and to-day—a week later—“face to face with Christmas,” as the people say, and also a day to be observed, Mrs. Shepard is going to trim it for the kindergarten in the city.

Miss Charlotte F. Grant, a nurse at Aintab, writes:—

If one could only put her thoughts on paper without the effort, or rather time, it takes to sit down and write, how comfortable it would be, and for me so much more satisfactory, for even now my fingers are getting stiff with the cold and my thoughts vanish. The summer was anything but vacation time for us, for things run in full vigor all the summer. It was not a massacre year, yet it seemed to us that was the intent and purpose of the community, or else they wanted to keep us supplied with patients. Day by day they kept coming to us with broken heads, gun shots, stab wounds and such like, until we had hardly room to hold them. Now we are having a rest. On New Year's day we had only nine men and five women. So we had a grand dinner for them, inviting in a few who come for daily dressings. Three young men who are more or less connected with us came with their violins, and we had quite an enjoyable time. One of our nurses said she never tasted a turkey before. They are very poor. I expect she was not the only one who had the privilege for the first time. There were about fifty of us altogether, and aside from the two turkeys, which were given by Dr. Bezjian, the entire dinner cost us only \$3.50.

I do hope soon you will find someone to take up the work Miss Trowbridge is laying down. It is impossible for me to do it alone. Year by year the work is increasing, and the needs are getting heavier day by day. If I knew the language and could leave many things for the native workers to do, it would be quite a different matter. But there has been no time to give to the study, much as I would like it. To-day for the first time in six months I had a lesson. In the summer my former teacher married, and at that time study and lessons were quite out of the question. Then I had my four weeks' vacation, and there seemed to be no teacher available. If someone could only come soon to learn the language and the general plan of the work before Miss Trowbridge goes away it would make it very much easier and more satisfactory all around. Of course it is better to take time and find one who can fill the needs, but it will be much harder, I am sure, for Dr. Hamilton unless someone comes soon.

Miss Norton and Miss Blake are carrying on their school prayer meetings, and all in a most astonishing manner after only one year; but it will be a long time yet before I can take any part in such work. This, of course, makes it harder for the others and keeps me from doing much I would like

to do. For my own part I am so glad to be here, and the work grows daily more fascinating.

CEYLON

Miss Julia Green, whose father was a missionary in Ceylon, went in October, 1906, joyfully back to the island where she was born. Other letters have told us of the cheer her arrival gave to the missionaries and to many natives who remember her parents. This is the first word from her own pen:—

It is just two months since I arrived in Uduvil. My welcome from the mission circle, school and the people was most cordial. Many who formerly knew my parents have been to see me, and have shown so much interest in my coming. I am deeply interested in the school. The efficiency with which, under such plain surroundings and with simple appliances, one hundred and fifty to two hundred girls are cared for and given a thorough education and Christian training is certainly remarkable.

The girls are so attractive, and each one has a special interest for me. There are several whose mothers and grandmothers have been educated here; others who are from heathen homes, and who have here accepted Christ and are developing into lovely Christian characters, and yet others who have not yielded to the blessed influences and for whom we feel special anxiety. I have met many of the former graduates who have been here who are now a blessing in the community.

Then there is so much besides the work of the school constantly coming to Miss Howland and Miss Root, which demands their sympathy and counsel.

As I have been about from place to place to the several stations of our mission, and to the villages, I have been greatly impressed with the great work yet to be done. Such multitudes yet unreached and our force of workers is so small. The work in the villages is greatly needed. I wish many of my friends at home could be here even for a few days and see for themselves the people, and I wish they could share with me the great privilege of working among them. There is great interest and joy in helping the cause of foreign missions at home, but there is nothing equal to the actual joy of being on the field. I have long looked forward to coming, and now am glad I came and did not miss the opportunity.

Miss Root sends us good word from the school in Uduvil:—

The religious work in the school is always deeply interesting. We are again thanking God for a real revival which has reached the younger girls, as last year the older ones were most affected. It is certainly one of the loveliest sights I have ever seen when day after day some little girls or older ones come to seek and find the Saviour.

Joanna (a Bible society employee) and I go every day together to our work. We visit the schools in our district, and teach the children Bible verses and lyrics. We go to about three houses daily, and teach and pray with the women. Sometimes they will not hear us, but usually they like very much to have the little meetings in their homes.

JAPAN

Miss Adelaide Daughaday writes from Sapporo, Hokkaido, Japan, January 31, 1907:—

I waited until the winter holidays before writing you, hoping that during the short cessation of regular duties there might be a good opportunity for letter writing, but the irregular duties of that time almost crowded it out. Just to mention one of these our Japanese friends have a pleasant custom of greeting all acquaintances during the New Year season; if near by calls, if distant by card. Pictorial cards are in favor just now. So in following their way and in responding to those received, I sent more than three hundred cards.

Dr. Rowland went to Yokohama this month to welcome Dr. Barton, expecting to return quickly; but we hear that he has been prevailed upon to accompany him to many southern cities, not only as "guide, philosopher and friend," but as interpreter. We are so far north that we cannot have the pleasure of meeting Dr. Barton, but Dr. Rowland will give us, no doubt, a graphic account of what was said and done. We are quite accustomed to enjoying things by proxy, but we succeed in getting a great deal of inspiration from them—as, for example, the great Haystack Meeting, the World's W. C. T. U. in Boston in October last, and probably it will be so with the World's Y. M. C. A. convention to be held in Tokyo in April. Japan has been so greatly praised, and deservedly, by nations of the West for her wonderful advance on all material lines, and for her unexpected victory over her huge and unscrupulous enemy in the late war, that it is a sincere pleasure to us to have her spiritual progress recognized by the holding of a world's Christian gathering in her empire.

How fickle is human praise! Some of those who were the most profuse in expressions of admiration have become severe critics, are suspicious of her motives, and say that her head has been turned by success. We on the ground do not perceive it. On the contrary, we feel that the strenuous efforts, experience and sufferings of the last few years have steadied and sobered the nation. They also realize that becoming one of the world powers entails great responsibilities. The self-restraint shown by press and people during this San Francisco episode is most admirable. All the silly

talk about war between the United States and Japan has been on the other side, not here. She has had such high respect for and confidence in our American government that it would be sad indeed if it disappointed her.

Japanese time is divided into periods of twelve years, each year named after some animal. Last year it was that of the horse. An old-time superstition declares that to be one of continual calamity. As there was an unusual record of volcanic eruptions, earthquakes, gales and tidal waves in 1906, the uneducated people here are more than ever confirmed in their belief. The present is the year of the sheep, which ought to bring tranquillity, but thus far has failed.

CHINA

Mrs. Hodous, of the Foochow mission, tells us a little of her work in the home and outside:—

From the time we return from the mountain in September until we go again in June the children scarcely go beyond the compound walls. The streets are dirty and the children are liable to take diseases readily. So the missionary mother must find employment and amusement within the four walls of the compound for nine months. The mountain is a great blessing to our children. There they run, climb, play and breathe pure air for three months, escaping the heat and disease prevalent from June to September.

Before we go to the mountain there is work for mothers as also for every missionary. Moths are thick and destructive. Winter clothing, flannels, rugs, anything woolen must be carefully covered or sewed into cotton bags with camphelene balls. When there is a family with children this is no small task. In the fall all this must be undone and sunned. Our house cleaning comes in the fall after our return from the mountain.

While Mr. Hodous goes to the college chapel for morning prayers with the college and seminary students, I conduct prayers with the servants at home. I like to teach, and have one hour a week in English composition with a class of twenty boys. This seems little, but Chinese boys' English compositions need twice the work in marking than any set of compositions I ever had in my school work at home. It takes much of my spare time the rest of the week. This keeps me in touch with the boys. When possible I visit the churches with Mr. Hodous. My work lies in small duties. When others are sick or absent I help out with their classes. Sometimes I read proof and do little things that, though they never appear in print, though I cannot count converts by the tens, still I trust I am doing the Lord's work in my still, small way—yes, in his way.

SOUTH CHINA

The report of the Ruth Norton School in Canton, a school with thirty boarders and half as many day pupils, shows us its work and its needs:—

A society started by the Christians in Canton, in which members pledged themselves not to drink, smoke or lie, caused a great deal of heart searching among the girls, many of whom had joined it. It is the custom for all Chinese men, women and children to smoke the water pipe or cigarettes at all times and everywhere. Wine drinking at meals is also a very common habit, though the amount consumed is small, and drunkenness is exceedingly rare. Lying is more common than other sins. When the girls returned from their summer vacation, it was found that every one had broken some part of the pledge taken. Their first thought was to stay away from the union meeting of all the societies, when reports were to be made. But a few days of prayer and instruction made them aware of the falseness of such a move, so in a body they went to the meeting and confessed that they had broken the pledge, and asked to be allowed to sign over again. This action of the schoolgirls made a deep impression on the older members of the society, and was the cause of much blessing to all. The older girls have been valuable helpers in the Sunday school this year. Four of the girls joined the church on confession of faith. There has been no serious case of misbehavior, and no serious illness during the year. One of our great trials is the lack of room to receive the many who wish to come to school and who are willing to pay all the expenses connected with the school. We are very seldom asked to aid girls.

Another great need is that of teachers. Mr. Nelson has been called from his work much of the time to assist in teaching English and the Old Testament in Chinese. Without his help these classes could not go on. The lack of any training in music and calisthenics is seriously felt. Lack of text-books is also a great hindrance to good work.

Just now the school is being repainted and whitewashed. We regret that we have not money to put up a new dining room and more bath rooms, also a hospital room. All these are much needed, and would cost but a few hundred dollars. But the need of these might easily be forgotten if we had another building as large as the present one, for dormitory and class rooms. It would be a great relief to have such a building, for then the dining room would not need to be used for a class room, while better work could be done in larger and better class rooms.

AUSTRIA

Mrs. J. S. Porter of Prague gives a touch of their work, at once difficult and encouraging, as she tells of a recent tour of Mr. Porter:—

In a postal he speaks of the good meetings there, and of two who gave themselves to the Lord. One of these two was one of several who arose at three o'clock Sunday morning, walked an hour and a half in the cold and snow to take the only morning train, and attending the two preaching services and evening lecture in Skalitz, they reached home about three on Monday morning; and some arose at five (if they went to bed at all), to work in the factory. The other of the two is a servant who, weeping because she must come so late, arrived almost at the end of the afternoon service after a long walk and train ride.

One of the party was a dear old woman, and another a stalwart Christian man, firm in the faith, who could not read when he was converted a few years ago, but has persevered until he has learned in spite of everything. Brother Andre, the Skalitz preacher, spent the day at Krona, an out-station, and although the day was full to overflowing, can you think what a joy it was to my husband to be able to feed those hungry sheep?

The "Otazky" (questions) are a list of questions on the Sunday school lessons, which Mr. Porter very carefully prepares each week and sends to many places throughout Austria and Russia to preachers and colporteurs who have asked for them. These questions are generally cut apart and distributed among the people for study previous to the Bible hour meeting. Mr. Porter met a young lady in Vienna a few days ago who told him she was brought to give herself to Jesus Christ through one of the questions, which was given to her by mistake. This is a very quiet work, begun by his trying to help a young preacher (two years ago) into Sunday school.

Dr. Clark remarked a few days ago that the colporteurs in Russia are selling far more Bibles than those in Austria.

One more item: On the day of Sylvester (New Year's) eve, our boy came home reporting placards were posted urging the people not to drink on the eve of that day (a time of great drinking and revelry), and isn't it blessed news that there is a temperance society in Prague among some of the university students, with a professor at the head? The scientific temperance conference held in Vienna three or four years ago did much for Austria.

WE only pass over this road once. There is a tremendous significance in the thought that these passing days, each laden with infinite possibilities, will never return.

ITEMS OF MISSIONARY NEWS

WEST AFRICA. The ground for the site of the new Presbyterian mission station at Lolodorf was covered a year ago with stately trees and dense jungle. Now, seventeen buildings stand on it, two being schoolhouses and one a hospital with dispensary and surgical room on the roof. The materials were found mostly on the land, and the natives did all the work.

At Elat the people have built and paid for a great church seating between nine hundred and one thousand people. They are sending out evangelists to work among the surrounding heathen, some of whom are dwarfs, and the whole work is advancing by "leaps and bounds."

ANOTHER VICTIM. We have read much and rejoiced much in the stories of the wonderful success of Dr. Paton and other missionaries in the New Hebrides, but we must not suppose that the natives are all Christians. Quite lately some Kanakas just returned from Queensland killed Rev. C. C. Godden, who with his newly wedded wife had reached the island only six months before. Very possibly these same Kanakas had themselves been shamefully misused by other white men.

BIBLES IN THE PHILIPPINES. A colporteur of the Bible society recently made a tour with two priests of the Independent Catholic Church, selling almost eighteen thousand copies of the Scriptures. At a confirmation service the bishop gave a Bible instead of a candle to the new communicants.

LEPER COLONY. Out in the Philippines the government has started a leper colony at Galian with accommodations for eight hundred patients. They are comfortably housed, well fed and looked after, and have a modern sewerage system, pure water, laundries, bath houses, a church and a dining hall seating three hundred. In addition they have a brass band and a theater. Apparently a leper has more advantages in the Philippines than an ordinary Filipino.

REV. A. C. WALKUP, of Kusaie, reports a tour of 19 islands, traveling 3,500 miles in three months. Ten of the 20 churches are self-supporting. In the Marshall Islands and Kusaie are 3,482 church members.

THE NEGLECTED CONTINENT. As in missionary thought the Dark Continent stands for Africa, so the Neglected Continent is South America. To most Americans it even yet stands also for the Unknown Continent, for until very recently we had perhaps less real knowledge of our sister continent than of any other large division of the globe. Containing nearly one seventh of the land surface of the world, unexcelled mountain heights and valleys of surpassing loveliness and fertility, inexhaustible mineral and agricultural

wealth, we ever turn our thoughts in other directions. In mission efforts it was ever the same. All told, there are not more than three hundred missionaries (exclusive of wives) in all this vast land, or one to every two hundred thousand souls.

THE CAUSE. A missionary writing sadly of the neglect of South America religiously attributes it to belief in the fallacy that the people of South America, whom the handbooks of geography classify as "Christian," have already the gospel and need not to be evangelized. "South America is a priest-ridden continent, without family life, given up to domestic anarchy, to religious bacchanals, to the worship of grotesque images, to the practice of pagan or semi-pagan rights, and to the control of a most profligate priesthood, whose main business seems to be that shameful traffic in souls for which they have attained world-wide notoriety, and by which the gospel of Christ has become a by-word."—*From Our Mission Fields.*

THE average gifts of the members of a missionary church in Rio Janeiro were more than ten dollars.

CHRISTIANS The latest census returns show that while the population of **IN INDIA.** India has increased less than two and one half per cent the number of Christians has increased twenty-eight per cent, every province and state in the country sharing in this advance. Nearly four hundred thousand pupils attend the mission schools to-day and medical missionaries treated two million patients last year. Perhaps even more than figures can show is the change that is gradually going on in public sentiment and custom. Much of this is due to British government and other causes, but largely it is the indirect result of Christian teaching.

THE OTHER Though the remarriage of child widows is legal yet it is still **SIDE.** very rare and in a single province there are now nearly five hundred of these unfortunates less than a year old. More than two hundred and sixty thousand such poor creatures live in Bengal, doomed to loneliness, contempt and abuse, because the husband whom many of them could not yet even recognize died early.

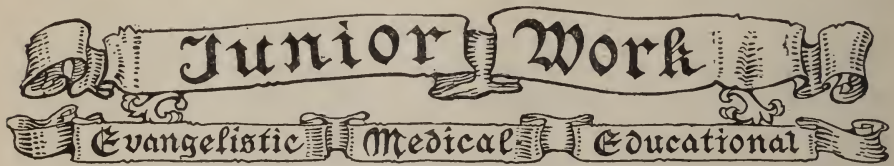
We read of numerous murders by poison, doubtless for the sake of human sacrifices to the goddess Kali, that she may forget her anger in times of drought and pestilence. One murderer confessed that he and eleven companions had vowed to sacrifice thus thousands of lives to Kali if she would thus give them riches and power over spirits.

Some Hindus believe that as their god Krishna was a gambler, they also must gamble that they may not be reborn as rats or in some other undesir-

able form and in many a home everything is sold to pay the gambling debts.
—*Condensed from Missionary Review.*

C. I. M.—These letters stand for China Inland Mission, the great work founded by Dr. J. Hudson Taylor. Last year forty-four new missionaries went out, making a total of eight hundred and forty-nine in two hundred and five stations. Last year the baptisms were two thousand, five hundred and forty-one, the highest number yet recorded. Several of the churches help largely to support themselves and out-stations.

SIAM has the most progressive monarch in Asia, with the exception of the Mikado of Japan. He has recently issued a decree abolishing slavery, and another abolishing gambling everywhere in his kingdom, except in the capital. Why not in Bangkok? Because the income from gambling in the capital forms so large a part of the revenue of the government that he could not get along without it unless he raised the import dues, which he cannot do without the consent of the Western nations.



HELPS FOR LEADERS

HOW SOME JUNIOR ENDEAVORERS RAISE THEIR MONEY

ONE Junior Endeavor Society has tried several methods of raising money, such as by cake and candy sales, lawn parties and various entertainments, all more or less successful but not always satisfactory, because of the constant demand upon a too often unwilling public. This year we have decided to raise it, so far as possible, with three contributions: the contribution taken at every Sunday afternoon meeting; the birthday contribution when each member brings the number of pennies corresponding to his age on the Sunday following his birthday; and lastly the thank offering which is secured by means of a card, on one side of which is the Junior Endeavor pledge and the child's name, on the other side are ten small envelopes, each envelope supposed to hold five cents, making a total of fifty cents when the card is filled.

One card is given to each member and he is urged to hang it in his room and to put in one or two cents a week until the card is filled, and not to leave it to be filled at one time with the assistance of friends or relatives.

We have decided not to use the word "collection" in connection with money raised in these three ways; our aim is to have all our money, neither a collection nor the left-over after we have pleased ourselves, but rather a thank offering or contribution that shall be worthy and acceptable unto the Lord.

THE MISSION OF THE BAND LEADER

Extract from a letter received from the enthusiastic leader of a flourishing mission circle:—

My Diong-loh book and my Micronesia book are all gone already. I am like the fox or wolf who begged to just put one paw in, then two paws, and his head, and then was in all over—only I am not in all over yet. . . .

I was both indignant and amused one day in teachers' meeting when one of our ex-superintendents, a college man and school teacher, said we wanted missions in "homeopathic doses," and "giving to our own church was missionary work." His boy is my right hand man in the mission band, and as he most likely betrays his enthusiasm at home, there may have been a thought of that in his father's remarks. I would not think of giving over my mission band now if I could possibly help it, for while there are plenty with more ability, there are none with stronger convictions. I am determined that so long as I can bring it to pass the children of this church shall be taught most emphatically that the religion of Jesus Christ is a world-wide religion, that our ancestors were once heathen, that we owe our knowledge of Christ to foreign missionaries, and that as soldiers of Jesus Christ we have absolutely no choice but to obey in all things. We cannot say we do not believe in what Christ directly commanded. The children are getting that all by heart and I do not believe they will be able to forget it wholly when they grow up. I do feel, in spite of all the fathers say, that I have the inside track with the children, for after their fathers have said they do not believe in foreign missions, there is nothing more they can say; they cannot back up their position from Scripture.

A MAN in Burma possessed a copy of the Psalms in Burmese, which had been left behind by a traveler stopping at his house. Before he had finished the first reading of the book he resolved to cast his idols away. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun."



Our Work at Home

OUR DAILY PRAYER IN MAY

THE Foochow Mission has five stations and 105 out-stations, with 39 missionaries, seven of whom are physicians. Native workers, to the number of 318, share their labors, and the 88 churches, ten of them self-supporting, enroll more than 3,000 members. More than 2,000 pupils gather in the 73 Sunday schools, and almost 25,000 receive daily instruction in schools of all grades. The medical work is carried on in four hospitals and five dispensaries, where almost 40,000 treatments were given last year.

LIFE AND LIGHT for July, 1904, gives an account and illustrations of the girls' boarding school at Foochow, which last year numbered 21 pupils. Miss Newton is the principal of this school, and Miss Garretson has charge of the preparatory department. She was obliged to return to this country some months ago, being greatly worn by constant and strenuous work.

Miss Worthley and Miss Osborne share the oversight of the Abbie Child Memorial School at Diong-loh, doing also some touring work, which is greatly needed in that region.*

Mrs. Peet is the wife of the president of Foochow College, and this position gives her wide influence over the young men who are its students. Miss Wiley teaches in the same institution. The kindergarten work in Foochow is very successful and full of promise, opening doors of welcome into many homes. Miss Brown, who has built it up, is still kept in this country by insecure health, but native graduates have carried on the school.

The hospital treated 140 patients last year and the dispensary nearly 10,000 cases. The two physicians, Drs. Woodhull and Stryker, added to all this more than 600 visits in homes besides daily clinics. This would mean a busy life in an American city; in China it means work almost to the breaking point.

Mrs. Kinnear, wife of a missionary physician, adds to the care of home and children the teaching of music and work for the native women. At least six women are taking medical training, and a wide field is open for their service. Mrs. Hartwell, after long years of labor, finds a home for her later, widowed years with her daughter, Mrs. Hubbard. Mrs. Hinman teaches in Foochow College.

* Miss Worthley was married on April 2 to Dr. C. M. L. Sites of the Methodist Mission to Shanghai.

Mrs. Hodous has three little children, and an extract from a recent letter on page 215 shows us something of her work.

Miss Hartwell teaches drawing to each of the college students, over 200, and also gives instruction in ethics, psychology and advanced Chinese, besides superintending work in English, and overseeing the Bible women.

Mrs. Whitney writes: "The direct mission work I have done has been the outwardly insignificant task of going among the new people, those who have not met foreigners before. I have been into several large cities where no foreign woman and sometimes no foreigner has ever been before. Sometimes where at first the women fled in terror, I ended with a large crowd of cordial women and children." Mrs. Hubbard conducts the Woman's Training School with nearly twenty pupils, wives of teachers and preachers, and some widows, who are studying to become Bible women and teachers of station classes. She had charge of nine such classes last year, some of them taught by Bible women.

To the list of names of married ladies, missionaries in Foochow, we must add the name of Mrs. Mary Reynolds Newell, who went thither last June. She is hard at work on the language, hoping soon to take a class of very small boys in Sabbath school, and ultimately to teach in the college. She teaches now, in English, two classes.

Mrs. Smith gives most of her time to language work and home cares. Dr. Smith does an important medical work, treating from ten to fifteen patients in her dispensary every day. To this she adds evangelist work, visiting many homes with her five Bible women and holding meetings for Bible study twice weekly. Miss Chittenden has charge of the girls' boarding school, supported by the W. B. M. I. temporarily at Gak-liang, soon to be well and newly housed at Ing-hok. This station also rejoices in the coming of a new missionary, Miss Grace A. Funk, sent out by the W. B. M. I. Miss Woodhull, sister of Dr. Kate Woodhull, is busy with many kinds of work, holding gospel services and conversing with patients in the hospitals, caring for day schools and teaching station classes and Bible women.

The sisters, Misses Bement, one a physician, the other a teacher, have just returned from their furlough, to find a warm welcome and abundant work awaiting them.

Home duties take most of Mrs. Gardner's time, and to make a Christian home in China is real missionary work. Miss Hall's work is with Miss Newton in the girls' boarding school.

Mrs. Bliss adds to the care of her home and baby daughter teaching four classes in English in the boys' boarding school, and the supervision of four day schools which she tries to visit several times in each term.

The North China Mission reports 32 common schools with 442 pupils, 152 of them girls. Miss Browne and Miss Lyons are both still giving much time to language study and both finding many ways of present service. The girls' boarding school at Tung-chou will be Miss Browne's especial work.

Mrs. Roberts, with her husband, has withdrawn from the mission and Mr. and Mrs. Sprague are the only regular missionaries left in Kalgan, though Miss Chapin and her sister have rendered valuable help. Mrs. Sprague tours with her husband and holds meetings for women in villages.

Miss Jones does much touring and teaches in station classes. A letter on page 229 tells of her work. Mrs. Stanley's long experience has given her invaluable wisdom with which to aid younger missionaries and the native women. Mrs. Chapin is now in this country. Mrs. Perkins as mother, wife and missionary physician finds every minute full. She goes on long and wearying tours, and carries help and blessing to many.* Mrs. Aiken, besides caring for home and children, teaches English, gathers the juniors on Saturday afternoons and visits many homes with her Bible woman.

A VARIED CHRISTIAN LITERATURE FOR TURKEY

In the following extract from a recent personal letter, Dr. Herrick, who for many years has done much literary work in Constantinople, specially in supervising various translations of the Bible, shows us the scope of his labors:—

It is a little more than a year and a half since our return. I have prepared and issued the Sunday Schools Lessons for 1906-7, and the manuscripts for 1908 are nearly ready for the press, and printing is to commence next month. We have issued in Turkish and Armenian the book *Titus, a Comrade of the Cross*, also an abridgment of Mrs. Taylor's *Life of Pastor Hsi of China*, a little book for boys, Wagner's *The Simple Life*, in Armenian, and we have in advanced state of preparation a new catechism in Turkish, Armenian, Greek, and Greco-Turkish, also four small volumes of sermons, two in Armenian, one in Turkish, and one of very short ones in both Armenian and Turkish for children, also an astronomy in Osmanly, Turkish, and Armenian, a new Armenian primer, a commentary in Greek, and an elaborate revision of the Armenian Hymn and Tune Book. We are employing a good deal of assistance outside of our editorial staff.

*See editorial paragraph, page 193.

A PRAYER MEETING IN PEKING

We borrow from *Mission Studies* a paragraph in a letter from Miss Mary H. Porter, of the Bridgman School for girls at Peking:—

A FEW, however, accepted an invitation to accompany the Bible woman and me across the street where the weekly prayer meeting of the North Church was being held. Such a different atmosphere! The circle of Christian men and women had come with a purpose. The good deacon who led said a few earnest words about the indwelling of the Holy Spirit (the Scripture had been read before we went in); then followed many short prayers, after which every intelligent man in the room had some word of testimony or exhortation. There were no painful pauses, no long-drawn-out talks, but an hour of helpful, simple, mutual converse as to the “things of the Spirit.” I could not recall having attended a mid-week meeting while in the United States so spontaneous and informal. Yet the pastor was absent and it was on an afternoon in the dog days. The “salt” is here, the “leaven” already placed in the meal, and such an hour strengthens one’s faith that it is to “leaven the whole lump.”

BOOK NOTICES

Incoming Millions. By Howard B. Grose. Published by Revell Co. Pp. 212. Price, 50 cents.

This book belongs to the Interdenominational Home Mission Study Course and is dedicated “To the Christian women of America, whose mission it is to help save our country by evangelizing the alien women and teaching them the ideals of the American home.” The author of this book is the Editorial Secretary of the American Baptist Home Mission Society. While the whole book is intensely interesting, with charts, strategic statistics and illustrations, the two chapters among the seven which would appeal most directly to us are “Woman’s Work for Alien Women” and “Work of Women’s Home Mission Societies.” Our President, in his last message to Congress, emphasizes the necessity of preserving the purity of the home if we would secure the integrity of the country. Mr. Grose urges each woman to be a missionary and not to be satisfied by simply belonging to a missionary society. He believes in organized effort and also in individual effort.

Doctor Alec. By Irene H. Barnes. Published by The Church Missionary Society, London.

It is often urged that more stirring missionary stories are needed to rouse the interest of young people in missions. This is a most attractive story of a family of wide awake, thoroughly natural, normal young people who have a favorite uncle as a medical missionary in China. Their desire to help him leads to the formation of a league which the young friends of these children join and much practical work is done and missionary knowledge widely disseminated. The final outcome of it all is the going of the eldest son of the family, Doctor Alec, as a medical missionary. The book is well written and the illustrations are charming.

G. H. C.

SIDELIGHTS FROM PERIODICALS

JAPAN.—Under the title, "Japan and United States, Partners," Baron Kaneko writes in the *North American Review*, of March 15, on the mutual commercial dependence of the two countries. "The Japanese Emperor, Hero and Master of Asia, April *Pearson's*. "Is Industrial Japan Likely to Menace the American Wage Earner?" *Review of Reviews*, April.

KOREA.—"John R. Mott in Korea," *Congregationalist*, March 23.

CHINA.—"The Open Door in Manchuria," in the April *Scribner's*, describes Japanese enterprise in Manchuria.

CEYLON.—The April *Century* has an illustrated article entitled, "The Sacred Bo-Tree," giving light on the art and ancient temples of Ceylon.

INDIA.—Rev. J. P. Jones, of the A. B. C. F. M., gives a comprehensive view of "Two Centuries of Protestant Christianity in India" in the *Missionary Review* for April.

AFRICA.—In the *World's Work* for April, an article under the title, "Africa Fifty Years Hence," gives a prophecy of the future, based on the enormous resources, and rapid development of the present. W. T. Stead gives an idea of the political situation in the Transvaal in April 3 *Review of Reviews*, in an article, "Restoration of the Transvaal to the Boers." In the April *Missionary Review* is a convincing article by Rev. A. J. Brown, of New York, on "The Missionary and His Critic." The same magazine has two inspiring articles on the awakening missionary interest in this country: "The Men's Foreign Missionary Conference in Omaha," and "The New Era for Foreign Missions."

F. V. E.

THE semiannual meeting of the Woman's Board of Missions will be held in the Congregational Church, Winchester, Mass., Tuesday, May 21. Sessions at 10 A. M. and 2 P. M. Basket collation. Winchester is easily reached by train or trolley.

WOMAN'S BOARD OF MISSIONS

Receipts from February 18 to March 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Alfred.—Prim. S. S., 2 00
Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bar Harbor, Aux., 10, Jr. Miss'y Soc., 12.73; Orland, S. S. Coll., 3; South Brewer, Pearson Aux., 5, 30 73
 Total, 32 73

NEW HAMPSHIRE.

Danbury.—Mrs. Robert Ford, 5 00
New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St, Concord. Concord, First Cong. Ch., Y. W. M. S., in memory of Mrs. George H. Reed, 30, South Cong. Ch., Mrs. Lydia F. Lund's Class, 6.07; Lyme, Aux., 10; Orford, Busy Bees, 5, 51 07
 Total, 56 07

VERMONT.

Vermont Branch.—Mrs. C. H. Stevens, Treas., St. Johnsbury. Barre, Th. Off., 8.50; Burlington, College St. Ch., 12; Cambridge, C. E. Soc., 2; Franklin, 1.85, C. E. Soc., 2; Lyndon, 10; St. Johnsbury, North Ch., 33.31, South Ch., 25.75; Wallingford, 50 cts., 95 91

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Ballardvale, Union Cong. C. E. Soc., 12.15; Lowell, Eliot Ch., Foreign Miss'y Soc., 10; High St. Ch., Y. P. M. Circle, 5; North Andover, Mrs. A. M. Robinson, 1, 28 15
Boston.—A Friend, 5, A Friend, 4, 9 00
Essex South Branch.—Miss Sara R. Saford, Treas., Hamilton. Lynn, Central Ch., Aux., 56.26; South Lynnfield, C. E. Soc., 1; Swampscott, Aux., 5.50, 62 76
Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Greenfield, 4.10; Montagne, 12; Orange, C. E. Soc., 10; South Deerfield, 10.22, 36 32
Middlesex Branch.—Miss Mary E. Goodnow, Treas., South Sudbury. Milford Cong. Ch., Benev. Soc., 40; South Framingham, Aux., A Friend, 25; Wellesley, Wellesley College, Y. W. C. A., 25.0, 315 00
Norfolk and Pilgrim Branch.—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Brockton, Porter Ch., Aux., 40; Milton, East, Aux., 7; Randolph,

Aux., 49.35; Sharon, C. R., 7.65; Weymouth Heights, Aux., 32.40, 136 40
North Middleboro—C. E. Soc., 10 00
Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Assonet, Miss M. Florence Dean and Miss Abby V. Rogers, 26.40; Attleboro Falls, Aux., 30; Berkley, Cent Soc., 16; Edgartown, Farther Lights M. Class, 6.50; Fall River, Aux., 37.5; New Bedford, C. E. Soc., 3.15, Trin. Ch., Jr. King's Dau., 10, Miss'n Guild, 20; Norton, Aux., 2; Taunton, C. E. Soc., 10, 499 05
Salem.—Two Friends, 15 00
Stow.—Rev. G. H. Morss, 5 00
Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 10.50; Chicopee Falls, Dorcas Soc., 15; Indian Orchard, Willing Helpers, 15; Springfield, Hope Ch., Aux. (to const. L. M's Mrs. R. P. Baldwin, Mrs. S. E. Hawkes, Mrs. C. M. Putnam), 75, South Ch., Aux., Miss Carrie Lyon King, 5; Three Rivers, C. E. Soc., 12, 132 50
Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Aux., 20, C. E. Soc., 60; Boston, Miss Isabel B. Pratt, 10.61, Central Ch., Aux., 6, Mrs. E. C. Moore, 50, Old South Ch., Aux. (Len. Off., 19), 37, Shawmut Ch., C. E. Soc., 5; Brookline, Harvard Ch., Aux., 250, Jr. Aux., 60; Cambridge, Mrs. S. H. Dow (to const. L. M. Helen G. Dow), 25, Hope Ch., Aux., 10.10, Pilgrim Ch., Y. L. M. C., 10; Claendon Hills, C. E. Soc., 1; Hyde Park, Aux., 18; Newton, Eliot Ch., Aux. (25 by Mrs. Mary Billings to const. L. M. Mrs. E. M. Woodbridge), 260; Newton Centre, First Ch., Aux., 150; Newton Highlands, Aux., 12.56; Norwood, Aux., 81.27; Roxbury, Immanuel-Walnut Ave. Ch., Aux., 17; Somerville, Prospect Hill Ch., Aux., 10, Winter Hill Ch., Dau. of Cov., 5; Waverly, Aux., 16, 1,114 54
Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Athol, Aux., 5; Blackstone, C. E. Soc., 5; Clinton, Aux., 142.94, Pro Christo Bible Class, 6; Hubbardston, Aux., 20; Lancaster, Y. L. M. S., 5; Ware, Aux., 11; Westboro, Aux., 39.66; Whitinsville, Aux., 50 cts.; Winchendon, C. E. Soc., 5; Worcester, Greendale, People's Ch., 3, Hope Ch., Aux., 10, Pro Christo Soc., 1, Old South Ch., Aux. (with prev. contri. to const. L. M's Miss Mabelle H. Abbott, Mrs. Edward P. Drew, Mrs. Everet S. Eddy, Mrs. L. R. Morton, Mrs. James H. Robinson), 100, Piedmont Ch., C. E. Soc., 7.25, Plymouth Ch., Aux., 40.32, Union Ch., Aux., 45, 446 67

Total, 2,810 39

LEGACY.

Bernardston.—Mrs. Martha C. Ryther, by
Adm F. Miller, Admr., add'l, 2,588 32

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Bayside Gleaners, 60; Chepachet, Prim. Cl. S. S., 3.30; East Providence, United Ch., C. E. Soc., 5; Newport, United Ch., Aux., 251.75, S. S., 250; Providence, Park Side Chapel, 8; Plymouth Ch., Prim. Dept. S. S., 2.50; Riverpoint, Wide Awakes, 5; Westerly, C. E. Soc., 12, 597 55

CONNECTICUT.

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Colchester, C. E. Soc., 5; New London, Second Ch., Dau. of Gov., 4 18, Prim. Dept. S. S., 5; Norwich, Broadway Ch., Aux., in memory of Mrs. A. J. Avery, 50, Park Ch., Aux., A Friend, 25, 89 18

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Interest on Clara E. Hillyer Fund, 400; Hartford, Wethersfield Ave. Ch., C. E. Soc., 38; Manchester, Second Ch., C. E. Soc., 20, Jr. C. E. Soc., 17.50; Poquonoick, By her husband and daughter in memory of Mrs. Nathan Tibbals Merwin, 500; Tolland, Aux., 18, 993 50

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Bethel, Aux., 29.40, Jr. C. E. Soc., 10; Bridgeport, First Ch., Aux., 6; Canaan, Aux., 19; Chester, S. S., 5; Deep River, C. E. Soc., 5; Durham, Cong. Ch., C. E. Soc., 10; Greenwich, Second Ch., Aux., 175.03, M. C., 37.46; Haddam, Aux. (with prev. contri. to const. L. M. Mrs. Edgar E. Clark), 5; Higganum, Aux., 32.29; Ivoryton, C. E. Soc., 15; Kent, Aux., 30; Litchfield, C. E. Soc., 12.16; Middlefield, Friends, 15; Middle Haddam, C. E. Soc., 5; Middletown, First Ch., Aux., 15.04; Naugatuck, Aux., 35; New Hartford, Aux., 10, C. E. Soc., 5; New Haven, Dwight Place Ch., Aux., 48, Grand Ave. Ch., C. E. Soc., 5; North Woodbury, C. E. Soc., 15; Norwalk, Aux., 25; Plymouth, A Friend, 21.50; Redding, Aux., 3; Ridgefield, Aux., 58; Saybrook, Aux., 43.65, C. E. Soc., 6.50; Sharon, B. B., 25; Sherman, Aux. (prev. contri. to const. L. M. Mrs. S. E. Gelston); Stamford, Y. L., 30; Stratford, Aux., 40; Torrington, First Ch., Aux., 12; Wallingford, First Cong. Ch., 25; Westbrook, C. E. Soc., 12.50; Woodbury, First Ch., Aux., 17.50, 864 03

Total, 1,946 71

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Young People's Alliance, 26; Briarcliff Manor, Jr. C. E. Soc., 3; Brooklyn, Atlantic Ave. Chapel, Aux., 6, A Friend, 10, Central Ch., La-

dies' Aid Soc., 25, Immanuel Ch., Aux. (to const. L. M. Mrs. N. D. Redhead), 25, Lewis Ave. Ch., Earnest Workers, 20, Park Ch., Aux., 10, Plymouth Ch., Aux., 100; Buffalo, Niagara Square Ch., Aux., 30; Camden, Aux., 10; Canandaigua, Aux., 55, Alice Band, 5, Misses Rice Band, 5; Corning, Aux., 10; Flushing, Aux., 42; Groton, Aux., 5; Java, Aux., 4, C. E. Soc., 3; Lockport, First Ch., S. S., 17.30, C. R., 10.50; Middletown, First Ch., Aux., 50, S. S., 15, North Ch., Aux., 5; New York, A Friend, 215, Broadway Tabernacle, S. S., 100, Christ Ch., Aux., 28, Jr. C. E. Soc., 5, Manhattan Ch., Aux., 20.25, Pilgrim Ch., Aux., 45; Norwich, Loyal Workers King's Dau., 10; Ontario, Earnest Workers, 6; Pat-chogue, Aux., 5; Poughkeepsie, Aux., 50, Prim. Dept. S. S., 15; Rodman, Aux., 20; Smyrna, C. E. Soc., 4; Syracuse, Plymouth Ch., Aux., 30; Washington Mills, C. E. Soc., 8.30; West Bloomfield, C. E. Soc., 5; West Winfield, S. S., 30. Less expenses, 40, 1,048 35

Schenectady.—M. E. Van Vranken, 40
Total, 1,048 75

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. Mabel Brown Memorial, add'l, 33.02; D. C., Washington, First Ch., Miss'n Club, 75, S. S., 15; Fla., Daytona, Aux., 10; N. J., Orange Val-ley, Y. W. M. S., 63.15; Pa., Philadel-phia, Central Ch., Aux. (25 of wh. to const. L. M. Mrs. Ellen E. Dexter), 30, 226 17

PENNSYLVANIA.

Scranton.—Plymouth Ch., Th. Off., 12 05

FLORIDA.

W. H. M. U., Mrs. Catharine A. Lewis, Treas., Mount Dora, Aux., 15; Ormond, Aux., 6.75, 21 75

CANADA.

Cong. Woman's Board of Missions, 918 75
Donations, 6,602 68
Buildings, 658 02
Specials, 506 13
Legacies, 2,588 32
Total, \$10,355 15

TOTAL FROM OCT. 18, 1906 TO MARCH 18, 1907.

Donations, 37,173 80
Buildings, 2,470 88
Specials, 2,002 83
Legacies, 6,406 50
Total, \$48,054 01

Extra Gifts for the Work of 1907.

Maine.—Saco, Mrs. C. M. Gates, 5 00
Previously acknowledged, 4,986 42
Total, \$4,991 42

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SCHOOLS AND STATION CLASSES IN PAO-TING-FU, CHINA

BY MISS LAURA N. JONES

AFTER returning from our summer vacation, some time was spent in repairing and altering the buildings occupied by the little school, which with the addition of the boarding department had quite outgrown its quarters. We have ten girls from the country boarding, while nineteen girls and boys living in their own homes attend regularly.



SCHOOL AT PAO-TING-FU

After school opened we found that the school had not only grown too numerous for their quarters but also for their teacher. So we made an assistant of the elderly woman who was installed last spring as matron; though not a woman of much education, she knows enough to teach these little children the characters, after which the lessons are recited to Mrs. Yang, the head teacher.

In this school, children are started, to see if they are bright enough to go on into the intermediate schools. They get a fair knowledge of the gospels, some of the little Chinese books, some writing, geography and arithmetic. When for any reason it does not seem profitable to send a child on to the intermediate schools, it can stop and feel no "loss of face," for have they not gone as far as "the school" could take them? "Face" is "the pearl of great price" to a Chinese—a poor enough treasure to be sure, but since it is their all, it is really a pity to rob them ruthlessly of it.

The station class rooms having been put in order, Mrs. Perkins and I went on a six days' tour, visiting thirteen villages, inviting women to the class; Mrs. Perkins took her medicine chest and in almost every village was called upon by the sick in large numbers, to whom she dispensed medicines almost to the limit of her limited supply. We had set the first of the tenth moon as the day for the opening of the station class. Last year the two small children that came with their mothers were a source of constant annoyance to most of the class, who kept up a constant growling. A Chinese mother seems to have no more idea of controlling her child than the child has of being controlled; if it wants the book its mother or aunt is reading, it gets it, even to destroy if it likes. Would it beat a tattoo on the stove with the poker? Certainly, if the fancy takes it! No matter how cold the day the door may not be shut if it wants it open. Chinese children are certainly "altee samee Melican," and Chinese mothers are a little more so! Finding the antics of the small child rather hard to put up with myself, especially during class hours or prayer, I could not blame the rest for growling, so undertook to remedy it by dividing the class, the women with children to come the first fifteen days, those without, and the young girls, to come the last fifteen days; I thought that in the first there could be no discord, for each would have her own child and be held responsible for its share of the disturbance, and the second would be entirely free to put their minds on their lessons. But what do you suppose they said to my proposal? "Of course the 'teacher' dislikes children very much! but if she would only be patient we would so like to all go together and all read the whole month!" It was something of a wet blanket to have them take my efforts for their happiness and peace of mind in such a way, yet as the class was for them, not me, I let them all come together; but mind you, the childless did not growl at the children, at least while I was within ear-shot! There were women in this class from eleven different villages, and considering that many had never seen each other till they met here, that there were eight children among them, and the quarters were quite crowded, that they got through the month with so little friction was remarkable. The Chinese are very childish about many things, but I doubt if as many foreigners could have done better under the same circumstances. I will tell you about one "case of friction" over which I first wanted to cry but now am able to laugh.

I try to have every class during the month they are here learn to repeat and get some of the meaning of the thirteenth chapter of I Corinthians. I have it written in large characters on sheets of paper and hung on the wall. While I was busy about this I heard high voices and sounds as of a dispute going on in the next room. Having finished what I was doing I went in to make inquiry. A woman standing by said, "It is of no consequence;" but there sat two women looking oh, so sulky. I insisted that if it was of no consequence it would do no harm to tell me, and finally got to the bottom of the matter. One had lost her book and had said to the other, "That book of mine, I can't find it, have you seen it?" Now in China to ask a



STATION CLASS AT PAO-TING-FU

Women from twelve villages, some fifteen and twenty miles away

person concerning a lost article is sometimes as good as accusing them of taking it; so the one who was questioned must fly into a rage to "save her face," which she thought was being mutilated. Though the book in question had been found for some time, there they sat still glowering at each other, one because she thought she was accused and the other because she was accused of accusing. I reasoned with them awhile, trying to show them the exceeding foolishness of such actions, till finally they got to crying, owned their mistake and made friends. The first woman continued crying long after the trouble was all straightened out. I asked the reason and she said, "It is no way for sisters to act, and that is all right now. Don't you worry about me, I am one of the crying kind. I will be able to stop after a little."

And so the struggle goes on. Little by little they are coming to understand man's duty to God and to his neighbor. They often fail to realize the right thing in time to do it, but considering the amount of light they have had I believe they do as well as you and I.

I hope you don't mind my writing about our sorrows as well as our joys. Mission work, the same as every other work, has its "ins and outs," its "ups and downs," and one must hear both sides in order to get a right idea of the whole.

Mrs. Perkins writes:—

I enclose a photo just taken of the station class, which is now working for a month with Miss Jones and three native teachers. Several of the women have small babies, but that does not interfere much with the study. Many of the women—in fact the most of them—are here for the first time; one of them stole away from home with her husband without bedding, etc., because the mother-in-law was unwilling to have her come. The husband says when his mother finds nothing dreadful has happened to the girl she will not mind. The woman seated in the center is my cook's wife, a graduate of Bridgman, and a most willing and efficient helper.

A month seems a short time in which to get almost all the instruction in religious things that a woman can receive in the year, but they work hard while they are at it, and it opens up new avenues in their minds and hearts which never become again entirely closed.

QUARTERLY MEETING OF THE WOMAN'S BOARD OF THE PACIFIC

THIS meeting met on March 6 in the Fourth Congregational Church at Oakland, the president, Miss Richards, in the chair. Reports were given by secretaries and the treasurer. Letters were read from Miss Wilson of Kusaie, Miss Winter of Mount Silinda, Mrs. Dorward, recently returned from Africa, Mr. Perkins of Aruppukottai, Miss Jones of Pao ting-fu, Dr. Tallmon and Mrs. Ellis of Lin Ching. The Superintendent for Young People's Work has recently sent a circular letter to the Christian Endeavor Societies, asking for data for a working basis.

The afternoon session began with a memorial service to Mrs. C. W. Farnam, for thirteen years the Foreign Secretary of the Board. Mrs. Jewett and Mrs. Perkins spoke warmly and tenderly of her service, and extracts were read from the missionaries with whom she had corresponded. Mrs. Robinson spoke in behalf of the home at Foochow. Mr. Tenney, District Secretary of the A. B. C. F. M., Mrs. Jewett, Mrs. Evans and Dr. Fuller, formerly of Aintab, made addresses, and Dr. Mary Holbrook, who was to sail the next day for Japan, spoke a few words of farewell.

OF the forty-one girls in the school on Kusaie, only sixteen of them knew when their birthdays were, so they chose one day for all the others and gave them a birthday feast and picnic on that day. The twenty-five girls thus feted were so pleased that they requested Miss Wilson that they might be allowed to observe this same day every year.

Board of the Interior

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A HOUSE DEDICATION

BY MISS EVA M. SWIFT

MADURA, SOUTH INDIA, November 23, 1906.

JUST across the rice fields and almost within view from Indiana Hall lies the village of Annupanady. Ten minutes' walk takes one out of the town by a shaded road along the borders of the small tank where men and cattle take their bath with equal pleasure and unconsciousness of the public. A turn near the great banyan tree and past the betel gardens, and we are near the village, from which, looking back, we see the palace domes and tiled-roofed houses of the city almost hidden in the thick clustered palms.

Along this road for thirteen years Annal Parkiam, an elderly Bible woman, a woman quaint and slow spoken, used to wend her daily way to teach the women and to preach the name of Christ. I went one day with her and saw her difficulties. The boys mocked and called her names and uttered the One Name derisively, the men shut the doors in our faces and cried out, "Begone, mad woman! you wish us to become Christians, but it will never be!" The patient, quiet old lady had borne that long, but when a crowd of young men followed, calling out and throwing stones, I considered within myself as follows: The gospel has been preached in this place for fifty years. It seems to me just ordinary common sense to tell people we have been willing to teach without money and without price, but since they do not appreciate the privileges we offer them, we will pass on elsewhere. And so telling them, I stopped the work there. It was not long before

they began to ask, Where is the old lady who was always talking about Christ? Later, when she was allowed to go back some of the rudeness stopped and there was less mockery. She quietly worked on for years until at last her days were drawing to a close, and she could no more plod the four miles a day and from there two miles further on to her three villages. When she grew too weak to go to them the women began to come to her, and at last when she had passed away, they sought me to ask for another teacher.

Several students were soon to finish their studies in the Bible school and I decided that E. Parkiam of the class of 1905 might take Annal Parkiam's place. But E. Parkiam's husband was working in the shops at the west gate, a mile further away, and she would have a daily walk of six miles to get to her work in the farthest villages. Should she live in Annupanady the distance to the remotest of the four would be shortened by half. But there was no house to be had for love or money. When Hindus proudly look upon Christians as outcast they will not rent a house; moreover, the one well of the village is guarded and the polluted Christian may have no water. The only way to overcome this difficulty would be to build a house and dig a well. It so happens that the mission owned a small piece of land, located all too unhappily on the outskirts and in the low-caste quarter. But it is all the better for that in one way, since it looks out over the open fields and is not shut in by closely built houses. Not being able to get land in a better quarter we thankfully took what was available and there we built the Ann Sanborn Cottage, a red tiled house with two small rooms, little front and back porticoes or entryways, and a kitchen. It looked so clean and white and the red tiles showed up so well, we were quite proud and pleased as we walked into the village, a little band of forty workers.

The Bible women were very plainly and poorly dressed; but I thought as I watched them passing along under the banyan trees, how evident it would be to even the most careless observer, that here was something strikingly different from the ordinary, untaught women of the village—those very women who in the pride of caste hold themselves haughtily aloof from the Christians. It was early in June and the sun had been blazing hot all day, and we were glad of the shelter of the little pavilion erected in front and decorated with banana trees.

Some of the village people came, and the Hindu boys of the mission school sang a song, and we gave an account of the work there, and of the patient worker who had given her witness so long, and after reading from the Word, we dedicated the little house to God and his use, praying that the new worker and her work might be blessed.

Our little meeting was finished joyfully by the passing of the fragrant sandal-wood, and rosewater was sprinkled upon the assembled company and the wreaths of flowers bestowed. Then as the sun was gilding the western sky, we walked back across the fields, bringing with us the hope that the house itself would be a witness for Christ.

A few days after, one of the village women met a Bible woman on the roadside and said, "Out there in Annupanady they have built a new house. We have been saying we will hold together and we will not let the Christians have any water from our well, and then what can they do? But now the white lady has come here and built a house as good as ours, and though we won't let them come and get water, the Christians aren't dead yet, and now we are saying what can we do?"

LETTERS FROM MISSIONARIES

Extracts from letters of Miss Charlotte Willard, Marsovan, Turkey:—

THE first Christmas of the season has passed and we have two more yet to celebrate. Yesterday was very pleasant with us, but began about three hours too early. We were wakened at 3.30 A. M. by a Christmas song by the older girls of the school. Their clock said 5.30 and they had no idea that they were getting us up so early to see the court beautifully lighted with candles, an angel resting on the fountain, around which, dressed in white and each holding a candle, they sang. Of course all the girls were up to see and hear, and had no wish either to sleep again or let others do so. Later the college boys sang, and sang very well. We had planned our Christmas breakfast with Dr. and Mrs. Hoover, Dr. Marden, and Mr. Brewster as guests. We took our dining table into our parlor, which was decorated with mistletoe and red bells from America. The room and table were very pretty, and the breakfast good. The morning passed with receiving and making both visits and gifts. Dr. and Mrs. Hoover have been here nearly a week. They seem to like everybody and everything. I think we shall like them very much.

It is Saturday afternoon. The weather has turned so cold that I am having the office carpet put down and stove put in. This has driven me out from there, where I usually sit Saturday afternoons while college boys call on their sisters. This afternoon I have been receiving them here in our parlor. There has been a variety of callers; the first was a pretty fourteen-year old Greek, who came to see his little round-faced sister. They are children of a strong pastor whose work is in a mountain village where they are snowbound several months of the year. The girl is new this year.

Another caller was a tall fellow from Orden, who has two sisters here, for whose school expenses he brought ten gold lires; they are people who can easily pay all we can ask. Then came the grizzly black-robed Greek priest, with a man and his pretty little daughter Efthalia, to ask us to receive the child into school at a reduction. She was a very attractive little thing. You should have seen the father's face when he asked whether she would learn English. The idea made him beam. Then there was a call from a widow, a nice ladylike woman of good family, who came to say good-by as she is going to Trebizond. Then the night watchman, Parash, came with the salutations of Pastor Kayme and a message asking whether his wife and daughters who had just arrived from Harpoot might "go to bath" with our girls. How that would sound at home! We have a Turkish bath here on the premises, and each institution has its own hours there. I was glad that I could say that our time had passed—glad because it was a constant struggle to keep city people from demanding a share in the privileges of the schools. Then Vaielyian came to see his sister; both brother and sister were in orphanages until they were closed. He is in the sophomore class and is partly working his way in the college book bindery. Then Osman came and intimated that he had something to say. He told me how much he needed a new coat of true Circassian work and of his wish that the missionaries would provide for it as they did some years ago. Osman is the uniformed Circassian guard and attendant of the missionary force. He is assigned by the government and is always fully armed. He has served in this capacity many years and is very reliable.

I wish you could visit my nature study class some Monday afternoon. Three days in the week this class has a regular English lesson with me, but on Monday the lesson is on the heavens in our course of nature study. It is all done in English and is most interesting. The girls are bright and full of interest. My star is a little poverty stricken Greek girl who lives in a little damp mud hut. She is the one of the class who observes by night and before light in the morning, and always has something interesting to tell about or ask about. If what she tells of the number of stars she can see in the Pleiades proves to be true she has uncommonly good sight. She may be an astronomer yet some day. She is going to make a plan of the Pleiades as she sees the stars and then I shall be interested to see how true it is to fact. No doubt her efforts on paper will be inaccurate, but she is sure to produce something. She is the child whom I watched at a Christian Endeavor social and saw her slyly put all or nearly all her cookies and candies into her pocket instead of eating them. I knew it meant that she was remembering the younger children at home.

Letter from Miss Susan W. Orvis, Talas, Turkey:—

You were surprised at my remark about touring alone. Sometimes the Bible woman and I went about with our own station wagon and driver without other escort, though once we did have a mounted guard. We had considerable difficulty in securing him, however; at another time when we had only a strange Turkish driver our guard deserted us when we were half-way home. Once we started out with Mr. Fowle, and the first day our wagon was blown over by the terrific wind and so badly broken that we were compelled to return. I hope that better opportunities may be afforded me next year for touring. This fall I would have gone but there was no chance, Mr. Irwin having gone to Hadjin and Mr. Fowle being detained by the government in Augara.

The primary school here is larger and better than in former years. The new one in the city of Cesarea is small but the work is being well started. In our boarding department we have fifty-eight girls and six teachers. A new housekeeper has been secured who is a young widow, a former graduate of the school. She is a treasure, so sweet and refined, also very efficient and capable. As times goes on we hope she can relieve us of many of the little items of the household work.

Miss Burrage and I are very comfortably situated here and I find it a great help to have a quiet spot in which to rest when the busy day is over. I teach four lessons a day besides superintending all the work of the house, the looking after supplies, etc., which is especially heavy at this season. But I am quite well and strong and enjoy the work more than ever.

A MISSIONARY JOURNEY

From Miss Shattuck, Oorfa, Turkey:—

THURSDAY morning, November 22, 1906, a little after sunrise Mr. Gracey and I, accompanied by a zabdieh, set out on horseback for Adayaman, a town twenty-two hours from Urfa and beyond the Euphrates. Roads were not yet muddy, our horses fresh, and without dismounting for lunch, even, we pushed on through the great vineyard region extending for hours on the suburbs of our city, till a little before sunset we reached the river bank. The one boat being on the opposite side, the zabdieh tried to rouse the boatman by much shouting, but to no avail, and we returned to a village we had passed some twenty minutes before. "The "head-man" received us cordially and we were glad to rest on cushions spread on either side of the long room that had a fireplace at each end and a narrow space unspread

with felts being left in the middle. The windows all were sealed with mud plaster for winter comfort. Cutting the long room in the middle was a passage from the outside door to stable door (sometimes there is but an open archway without door.) Our animals were led through and had a safe and warm place inside. No window, but the one door space for twenty to twenty-five animals. Our host spread a piece of carpet as tablecloth on the floor and brought us delicious "p'laf" and thin round breads two feet in diameter, folded once, and a refreshing sweet "sherbet" from grape juice. Among other guests was a Moslem hoja, who had come for some clerical work from the village three hours' distant. (These hojas are often the only ones in a large range of several villages who can read or write.) We had remarked, on entering his village, the avenue as quite "English like" with a hedge and row of trees regularly planted on the opposite side, and what even more attracted my attention was a fine new mosque. We learned during the evening that the mosque was built by the owner of the village, as a meritorious act, after his banishment from Urfa for being one of the prominent leaders in disturbances of 1895. He has since died and leaves no son, and seemingly almost none who regard his memory with any degree of respect.

I improved the God-given opportunity for talking with the hoja on religious matters, and was permitted to tell the way of forgiveness as we accept it. May it be seed sown for good.

To our surprise when it was seen we would "retire," silken mattresses and perfectly clean white linen quilts were brought us. Though there were nine or ten in the room, we, being at the upper end, got air from the fireplace and had really refreshing sleep. Early we were mounted and off to cross the river. Boatman was eager to respond, called his six or eight men, bailed out the water, dragged the leaky boat quite a way up the stream, then diagonally poled across, aided by the current. In one hour the crossing was accomplished and we passed through the historic town of Samosata with little to show it as other than a Turkish village. Our zabdieh entertained us by a touching legend about the castle on which were prominent ruins. Reaching Adayaman we greatly surprised our dear friends there.

A few months ago at urgent request of the people, often reiterated, we opened a department of handkerchief work. We sent a very nice worker, but, being inexperienced as a leader, we arranged for her to have a degree of supervision from one sent as a teacher a year ago, who should this year teach the handkerchief girls reading and with her semi-invalid husband make a home for the needlework instructor. The welcome was most hearty from all. It was known that on Saturday girls would not ordinarily

come for work, but word was sent by those not yet gone home that all were to "come to-morrow." We had greetings from many in the evening and delightful converse, forgetting weariness of the journey so hastily made.

Of course we slept again in clean beds, but on the matted floor of our workroom. Next morning, as all were assembled, we invited the three priests and our Protestant pastor who had called, to step in with us to see the girls, numbering over fifty. Work was inspected, encouragement given (it was in place, since some were fearing they could never learn, or never learn sufficient to make it pay), readers listened to, and a fine new class of ten organized, capable of a real Bible lesson, while most were reading as yet but stumblingly. Mr. Gracey was off to arrange for having glass windows and a stove for comfort of the work girls during the winter. We noticed that the carpenter has as his measure for the window frames only his hammer, and that we should find only glass at the pastor's (he having just ordered for windows for his room).

Sunday was a blessed day for us all. The Sunday school lesson was finished before the rain and then came sheets of water. Despite the disadvantages women and girls from Protestants, Gregorians, Syrians, and Catholics responded to the invitation for a noon service and an audience of not less than one hundred and seventy listened most attentively as I talked on the verse found in John x. 10, telling of the "life more abundant." At the close many came to take my hand, one saying, "I am mother of Koodsi," or Yexa, or other of the girls I had learned by name the previous day. At the same time in the schoolroom, Mr. Gracey gave an address to about one hundred young men, the pastor helping when necessary by interpreting. (Mr. Gracey has conversational language fairly well now, but is not quite free in expression for a religious address.) The pastor is of the class of 1905 Marash Theological Seminary, and classmate of our own pastor in Urfa, a very earnest and efficient worker and a native of Adayaman. We had listened to his most helpful sermon on Elijah later.

There are also at present as teachers in the Protestant schools, a young man and a girl who have been in the German orphanage in Urfa for six or eight years and sent from there for study to college and seminary in Aintab. I visited the schools Monday morning and found the Protestant children in delightful sunny rooms, though windows had muslin instead of glass. The Gregorians have one of our own teachers for their girls and I found eighty-nine children seated comfortably on a raised platform about three sides of the capacious apartment, provided with books and hanging maps (the latter not seen in Protestant schools), but without light! Three and a half windows only and these covered by muslin. I called the priest and begged

"For my sake, do put in two glass windows!" He replied with a shame-faced smile, "Girls, you know, are here regarded as of little importance." "But, sir, you and I do not so regard them," I said, and he led me to the big room for boys' school that had twenty-five windows. My last word with him as I said good-by was, "More light for the girls." On my round to school I was accompanied by our good Bible woman, a widow of twelve or fourteen years' experience in her town. She told me of the open doors to all classes, and their free mingling for the district prayer meeting, of her twenty pupils who are learning to read, whom I desired to see in their homes, but rain having ceased and heaps of work being left behind we felt we must mount and be off for home. Near the river we found ourselves in a dense fog (rather rare here) which caused us to lose our way and gave an extra half hour's ride, but we were otherwise prospered and reached home Tuesday evening, again surprising dear ones as we were a day ahead of our promise, but not ahead of our plan. All were well and not more glad than we at the meeting.

It had been fifteen years since any American lady had visited this town of Adayaman, and the women so earnestly said, "We do thank you, please come again." I am determined, God sparing health and strength, to go once a year despite the "much work" and "many children" at home. All the more am I encouraged in these occasional trips as Mr. Gracey is so loving and helpful to me on the way and inspiring to the young folks everywhere.

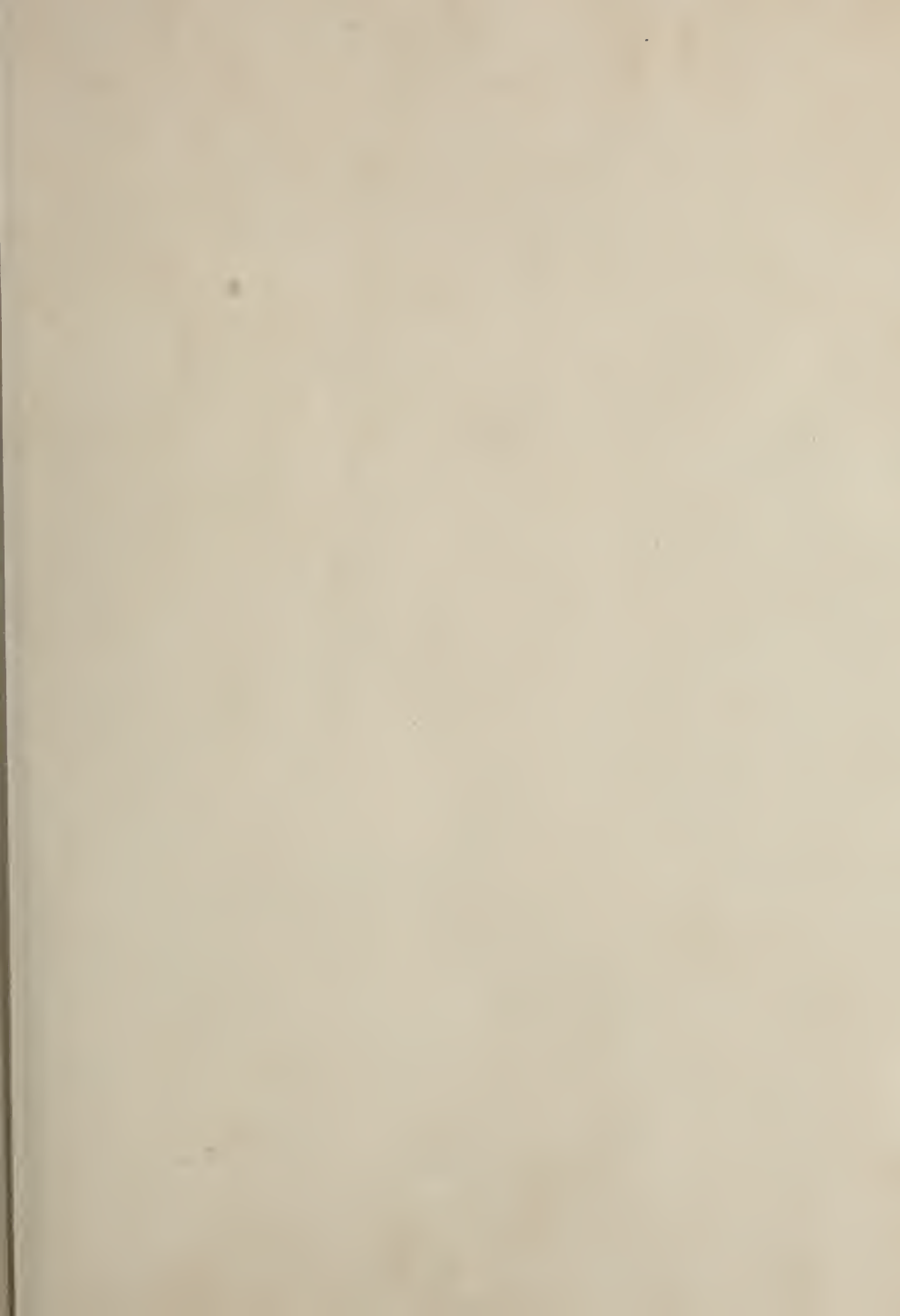
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MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1907

COLORADO	27 50	VERMONT	1 00
ILLINOIS	2,464 21	CHINA	5 00
INDIANA	25 48	TURKEY	10 00
IOWA	233 92		
KANSAS	199 78	Receipts for the month	\$5,227 99
MICHIGAN	409 35	Previously acknowledged	16,108 07
MINNESOTA	668 17		
MISSOURI	156 80	Total since October, 1906	\$21,336 06
NEBRASKA	58 72		
NORTH DAKOTA	12 70	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OHIO	497 08	Receipts for the month	\$ 55 00
SOUTH DAKOTA	17 10	Previously acknowledged	332 55
WISCONSIN	372 78		
LOUISIANA	5 00	Total since October, 1906	\$387 55
NEW MEXICO	3 40		

MISS FLORA STARR, Ass't Treas.



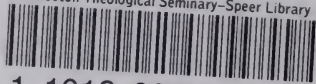
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